3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

487 cranny in the perpendicular rocks. Among the very few people we saw was an interesting figure; this was the Qazi or native judge of Koserab on his way with three or four men on horses to Tashqurghan, whither he had been summoned by the Amban to try cases according to the Shar'iat or law of the Qur'an. The party forded the river just before meeting us, a picturesque sight; the white-bearded old village judge, with his book of *dala'il* (precedents) and his Qur'an wrapped in a cloth under his arm, rode straight-backed and vigorous at the head of his following.

[221] That night (14th July) we camped in wild and grand, but
[164] less green and flowery, country at Toilebulung, the winter headquarters of the Yambulak Kirghiz who grow their crops there and bury their dead in curious little domed mausolea. The elevation was only 9,650 feet, the first time we had been down to four figures since Gircha in the Hunza valley, sixteen days before. We mopped our brows and complained of the stuffiness of these low-lying valleys, until some one pointed out that we were still far higher up than the most elevated Indian hill-station.

432 Next day we bid adieu to the Yambulak Kirghiz with many
• [431] invitations and promises to visit them again one day. I had already given old Ibrahim Beg with much ceremony an official present in the shape of a watch. Just before leaving I discovered that he had already disposed of it to Hafiz for five taels (about 15s.). As it was only worth about four taels, and as I wanted to impress upon the Kirghiz the enormity of the insult to the British Empire, I publicly reproved Ibrahim, took back the watch, made him repay the 5 taels to Hafiz, and then gave him a cash present of 4 taels instead of the watch. I then, supposing that Hafiz really wanted a watch to tell the time by, sold him the Government watch for 4 taels. The following day one of the other orderlies told me that Ibrahim had bought back the watch from Hafiz for 4½ taels, evidently thinking that as there was such a to-do about the article, it must be a good investment. It was not till after we reached Kashgar, however, that I heard the sequel from Harding, who passed Yambulak two days after us. This was that Ibrahim Beg changed his mind once more about the watch and sold it to Harding's orderly for 3½ taels! Turkis and Kirghiz alike are born traders and would sell the noses off their faces if they could get good money for them.

487 On each of the next two days we crossed passes, the Ter

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

244 17½ lb. During the lamentably short season of about three weeks in August-September a Beshak of this size costs 3*d*. in the bazaar. Melons like a slightly salt soil, but must have a great deal of water; when we were making an orchard out of the lower garden, which had been under useless and insect-harbouring Babylonian willow, we first sowed melons in order to take the salt out of the soil, and the crop we obtained was a magnificent one. The Beshak Shirin of Kashgar is of the same kind, and probably just as good, as the famous melons of Hami in the extreme east of the province. The latter used 431 to be sent as presents to the Emperor in classical times, as any educated Chinamen will tell you. As the distance is 2,000 miles by road, and as the Beshak is a delicate melon and quickly goes bad, I often wondered how they did it; and I once questioned a Chinese official who had been posted at [251] Hami on the subject. He told me that the reason why Hami melons are so much prized is because they retain their flavour even when dried. There is, or was, a regular trade in dried melons between Hami and China Proper. Presents of fresh melons were, however, sent to the Emperors of the late Ching Dynasty every year by special camel caravan across the Mongolian Desert. Ten times as many as the number intended for presentation used to be sent, each packed in a box separately with cotton wool, as only about ten per cent. of those sent used to be fit for the Emperor's table when they arrived.

244 We grew all our own vegetables in the garden, of which D. was in charge, except potatoes, which were good and cheap in the bazaar and took up too much room in the garden. Beginning with spinach in March we were well supplied throughout the season with asparagus, green peas, cabbages, red tomatoes, French beans, cauliflowers and Brussels sprouts. D. also introduced broad beans, yellow "Golden Queen" tomatoes and *brinjal* or egg-plant (the French *aubergine*) from India; all did very well and were greatly appreciated by our Chinese guests.

251 As we had no greenhouses, owing to the prohibitive cost of glass, it was necessary to store vegetables throughout the winter by burying them in deep pits. Owing to the intense dryness it was possible to do this without first drying the vegetables, and we thus got cabbages, cauliflowers and Brussels sprouts fresh daily right through till March, when the spinach (sown the previous autumn) was ready. The mouths of the

/Chinese Moslems (Dungans)/

within the railings in the mosque and read the Koran, wear white or green turbans, the leader's turban being more elaborate, with a tassel hanging down the back. Common people wear pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

In cities and towns where the Chinese Moslems dress exactly like the Han Chinese, the men can be distinguished by their physical build and features, but the women are not easily recognized.

d. Occupation

Most Chinese Moslems are business men and traders, and most of them also farm. As farmers they are not equal to the Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

Outside a Moslem-owned restaurant there hangs a sign displaying a water pot surmounted by a dress hat, and two Chinese characters, Hui-hui. The pot signifies ceremonial cleanliness and guarantees that no pork is used. The hat indicates respect to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

Formerly their religion forebade the Moslems to become money-lenders, barbers, fortune-tellers, actors, or servants or apprentices to the Chinese. How strictly the people now observe this taboo is not known.

3. Social values

a. Group spirit

The we-feeling is very strong among the Dungans. The whole group will sacrifice time and money for an individual oppressed by outsiders, and fight for him until justice prevails. Endowed with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

This spirit is shown by overt expression in daily social relationships. The Chinese title Lao-piao (old cousin) is applied even to a stranger of the same religious faith. The word old signifies respect; cousin signifies blood relationship. Hence Lao-piao indicates a feeling of closeness toward all members of the faith. Another expression of this feeling is found in the saying that "every Moslem in the world belongs to the same family."

b. Concept of charity

Many of the values in Chinese Moslem society are based upon

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S N 563 183 779 431 (651) religious teachings. According to the religious code it is obligatory for a man of means to contribute a certain amount of his wealth to public charity. Next to worship, this is the most important duty in Moslem society. The original idea of helping the poor and needy evolved into a tax (ten per cent on agricultural produce and two and one-half per cent on animals) collected from all believers for religious and public welfare purposes. Another form of alms, the sadaqa, is a voluntary offering. Public welfare supported by the tax, after the collector's fee is deducted, includes freeing slaves, assistance to persons who became indebted for good reason, making holy war to defend the people and the faith, and aiding needy travelers.

S N 563 796 935 During the month of Ramadan (fasting) donations and offerings are collected for public welfare purposes. The amount is not fixed, and the act of giving is voluntary. A sense of public responsibility is strong among these people. Not only do they give regular allowances to the needy in their own communities, but they help needy outsiders of their own faith.

S N 563 788 554 The Hajjis, or those who have completed the pilgrimage to Mecca, are highly respected in the Moslem community, and wear special badges to mark their distinction. The opportunity to journey to Mecca is the dream of all Moslems.

c. Virtue

S N 563 599 799 It is important for the individual to cultivate the true concept of peace and submission. The concept of peace involves such ideals as mutual cooperation and aid among mankind, mutual understanding among religions and peaceful co-existence of nations to achieve world brotherhood. The concept of submission means to submit oneself wholly to Allah and follow his teachings, sacrificing self-interest for the promotion of happiness for mankind.

S N 563 515 Personal cleanliness, both internal and external, is most important. Cleanliness in eating habits and personal hygiene is thought to develop a clean soul, free of evil thoughts and immoral conduct.

S N 563 186 d. Racial superiority

The Chinese Moslems regard themselves as a special group, superior to their Chinese neighbors. As students and officials, their attitude toward respect for the emperor and for Confucius has, in the past, been one of compromise. Compelled by law to conform, they excused themselves on the grounds that they did so outwardly but not in their hearts. The old and the new sects of Chinese Moslems, although bitterly hostile toward each other and at times engaged in armed conflict, on the whole present a united front toward the Chinese and the rest of the world.

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any should oversleep and fail to eat the necessary food before daybreak.

The regular practice of Zakat is practically unknown to the Chinese Moslem community. Only during the month of Ramadan, when charity is extended to the poor and donations are given to the ahung are alms given in a form resembling Zakat. There is no fixed amount given and the act itself is purely voluntary. The only form of sadaqa (voluntary alms) given is the sadaqa el-fitr given in the three days of Id el Fitr (the Moslem New Year). These offerings can be made in cash or in goods.

Particularly among the Chinese Moslems of the Northwest the practice of pilgrimage to Mecca was observed. The Hajjis, or those who completed their pilgrimage to Mecca, were highly respected in their communities. Pilgrimage has decreased considerably in the last years. The Hajj organized by the China Islamic Society in 1952 did not reach Mecca; they went as far as Pakistan and returned to Peking, for reasons that were not specified.

Id el-Fitr, the New Year, is the best observed of the different Moslem holidays. It occurs during the first three days of the tenth month. Special services are held in the different Moslem communities, and great feasts are given to celebrate the occasion.

In general the Chinese Moslems do abstain from pork and wine as their religion commands. They will not eat meat that has not been killed in the approved Moslem fashion. Many of the merchants, carters and others who travel carry their own utensils, and often, where there are no Moslem communities, carry their own food so as to avoid food that is prohibited by their religion.

The influence of the general Chinese beliefs on the Moslems has been noted by many, particularly by D'Ollone. Ancestor worship is the core of the non-Moslem Chinese belief. It is not restricted to domestic worship but extends to religious devotion to the graves of the ancestors, which are designed to assure the peace of the deceased and are a scene of devotion every anniversary. The Moslems of the Northwest have been so influenced by these traditions that, in the secrecy of their homes, most of them burn incense in front of the ancestors' tablets. In evidence of this custom, D'Ollone brought back two vases which served the purpose of ancestor worship. Both of these vases belonged to Chinese Moslems, and had Moslem religious inscriptions in Arabic. The practice of pilgrimage to the well kept tombs of the ancestors is also found among the Chinese Moslems of Kansu. Some of the bigger tombs are quite elaborate and include, besides the monuments, a mosque, school halls and lodging places.

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668 Article 51: Regional autonomy shall be exercised in areas where
641 national minorities are concentrated and various kinds of autonomy
642 organizations of the different nationalities shall be set up according to the size of the respective populations and regions. In places where different nationalities live together and in the autonomous areas of the national minorities, the different nationalities shall each have an appropriate number of representatives in the local organs of political power.

Article 53: All national minorities shall have freedom to develop their dialects and languages, to preserve or reform their traditions, customs and religious beliefs...

In the Constitution of 1954 the articles 3, 53, 54, 60, 67-72, 77, and 86 refer to the minorities. Some statements in these articles are very concrete, such as:

"Article 68: In all autonomous regions, autonomous chou and autonomous counties where a number of nationalities live together, each nationality is entitled to appropriate representation on the organs of self-government.

Article 71: In performing their duties, organs of self-government of all autonomous regions, autonomous chou and autonomous counties employ the spoken and written language or languages commonly used in the locality.

Article 77: Citizens of all nationalities have the right to use their own spoken and written languages in court proceedings. The People's Courts are to provide interpretation for any party unacquainted with the spoken or written language commonly used in the locality.

In an area where people of national minorities live in compact communities or where a number of nationalities live together, hearings in people's courts are conducted in the language commonly used in the locality, and judgments, notices and all other documents of the people's courts are made public in such language."

Others are more vague, such as articles 3, 67, 70 and 72. Contrary to Article 4 of the Constitution of the Chinese Soviet Republic of the early 1930's, which stated that the minority groups "may either join the Chinese Soviet state or secede from it and form their own state as they may prefer," the Constitution of 1954 denies the right of secession. It says in clear and definite words: "National autonomous areas are inalienable parts of the People's Republic of China." (Article 3). Before further analysis can be made, some essential data help reveal the Communists' policy in practice toward the minorities in the Northwest.

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563 B. Class Barriers vs. Nationality Barriers
423 1) "Comrade Editor:
431 In November, 1952, when the six 'land-reform experimenting hsiang' in the 5th district of Sui-ting County were 'distributing the
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563 fruit of struggle' there were more landlords and more fruits in the
423 1st hsiang than the 6th hsiang where both the landlords and fruits
431 were few. The laboring people of the 1st hsiang passed to the
565 peasants of the 6th hsiang fruits valued to 400 buckets (hu) of wheat
668 and 3,000 mou (about 500 acres) of rice paddies for distribution. The peasants of the 6th hsiang were deeply moved and wept. The 6th hsiang originally was a Kazakh area. When the Russians, Chinese Uighurs, Mongols of the 1st hsiang...drove carts loaded with fruits to the hsiang, the Kazakh fellow-citizens were so happy that they jumped up and down and ran to the side of the carts. They hugged the Russians and kissed them. They stuck out their thumbs before the Chinese (a gesture of approval) and yelled 'A-k'ang' (i.e. elder brother). They danced with the Uighurs and the Mongols.

At the same time, when the 6th hsiang classified the people, they found that there were 2 Chinese landlords, 1 Uighur landlord and 4 Kazakh landlords. People suddenly realized that the ones
[186] who had suppressed the people were these landlords, not the landlords of one particular nationality, and certainly not any nationality as a whole..." (Sinkiang Jih-pao, January 24, 1953).

668 This is an excellent example of the way the Communists carry
565 the class struggle across nationality lines. They substitute class
186 hatred for national hatred.

2) "The second stage of land reform in Shu-le County, Sinkiang,
668 involved 20 hsiang and lasted 78 days from December 12, 1952, to
423 March 3, 1953... In these 20 hsiang (during the land reform) we have developed 859 'positive elements,' an average of more than forty people in each hsiang. This laid the foundation for further works....

"Before the confiscation, we called in the rich farmers, the small land lessors and religious leaders for discussion meetings. In these meetings we explained the policy of preserving 'rich farmer economy' and 'freedom of religious belief.' In execution, we definitely carried out the government's policy toward the mosques. Besides leaving strictly alone the land originally owned by the mosques, through consultation between the mosques and the farmers associations, we left a reasonable amount of land to the mosques which had lost their land through confiscation. In the bazaar, we called meetings of businessmen. There we propagated one step forward the policy of protecting business. Throughout the confiscation we did not touch business owned by the landlords.

"We strengthened the work of the United Front. Through the upper level, the religious leaders and people with high prestige and influence among the local mass, we promoted the propaganda of our policy. Hence we avoided the fear psychology which had spread among the landlords to a certain extent. During the confiscation, we firmly carried out the policy of discrimination. We carried out struggled against landlords who stubbornly resisted,